THE TENTH DAY.

23rd February 1917.

The Assembly met at 1 P. M. on Friday, the 23rd February 1917.

VIII. MISCELLANEOUS.

141. Want of uniformity in the unit of grain measure in Nanjanad.

Mr. M. Sivathanu Pillai (Member, Agastiswaram taluk) said that, in the rules under the Weights and Measures Regulation, dated 1st June 1912, it was declared that a Nanjanad *marakkal* was equivalent to 4·4583 *edangalies*. A *kotta* had been held to be equivalent to 9 *paras* and $3\frac{5}{8}$ *edangalies* according to the standard Settlement *para*. The adoption of the above rates worked hardship on the Nanjanad ryots. The original equivalent of the *kotta* in Nanjanad was 9 *paras* and $3\frac{5}{8}$ *edangalies* according to the *vengalapara*. The cubical contents of a *vengalapara* were, according to the Member, 640 cubic inches. At the Settlement, however, the standard unit, namely, an *edangali* of 80 cubic inches, was presumably intended to apply to Nanjanad as well. A *kotta* was recognised in all Government transactions as equivalent to 9 *paras* and $3\frac{5}{8}$ *edangalies*, the *para* being fixed at 800 cubic inches by Royal Proclamation. In 1906, the grain tax was abolished and Mr. Madhava Rao's commutation scheme came into force with effect from 1st Chingom 1082. The ryots of Nanjanad put in a petition to the Government praying for definite orders as to the rate at which the paddy tax paid by them should be converted into money under the G. O. abolishing payment in kind. The Government directed an enquiry into the matter, as a result of which it was laid down in G. O. No. 15436/R 6634, dated 13th September 1906, that 8 *paras* and $6\frac{1}{2}$ *edangalies* of the standard of 800 cubic inches per *para*, which was the equivalent of the smallest of the then existing *kottas*, should be adopted as the rate of conversion for commuting the paddy tax into money in the taluks of Tovala and Agastiswaram. The above arrangement was, however, not made applicable to the Sripandaravagai dues. Those dues had to be paid at the old equivalent of 9 *paras* and $3\frac{5}{8}$ *edangalies* per *kotta* according to the old *vengalapara*. The Member asserted that the above arrangement worked real hardship on the ryots, especially in the matter of paying up the dues to the Sripandaravagai. For, according to the old practice, the ryots had only to pay at the rate of 9 *paras* and $3\frac{5}{8}$ *edangalies* per *para* of 640 cubic inches as the equivalent of 1 *kotta*, while, under the new arrangement, they were required to pay the Sripandaravagai dues at the rate of 9 *paras* and $3\frac{5}{8}$ *edangalies* per *para* of 800 cubic inches as the equivalent of 1 *kotta* of paddy. In other words, they had to pay more under the new arrangement, which virtually meant a raising of the dues. The Member said that the Government also incurred a loss by the new arrangement, as they had to pay the dues to certain Devaswams at the new equivalent.

The Member illustrated his points by advancing one or two arguments. He said that the rate of 8 *paras* and $6\frac{1}{2}$ *edangalies* fixed by the Government for the realisation of the Sirkar tax was also not fair, as the real equivalent of a *kotta* was only 7 *paras* and $3\frac{3}{4}$ *edangalies*. Comparing the assessment on an acre of first class land at Nanjanad and at Edanad, the Member said that the assessment in Nanjanad was Rs. 5 more than that at Edanad and that the inequality was the result of fixing 8 *paras* and $6\frac{1}{2}$ *edangalies* as the equivalent of a *kotta* at Nanjanad.

The Member next said that the grievances of the ryots had been represented at several sessions of the Assembly and that no adequate relief had been granted as yet.

In conclusion, the Member prayed that the real capacity of the Nanjanad *marakkal* and the quantity of paddy for a *kotta* of 21 *marakkals* be ascertained correctly

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and fixed in terms of *paras* and *edangalies* and that a new and reasonable measure for the *marakkal* be introduced in Nanjanad.

Dewan's reply.—Noted.

142. Public streets and thoroughfares.

Mr. S. Y. Gnanakkan (Member, Nominated) said that, of late, there had been considerable misunderstandings and misgivings in South Travancore regarding the right of using the public streets and thoroughfares by the different communities. Except in rural and out-of-the-way places, the people had a tendency to live on the sides of streets and roads. There were some private streets which belonged exclusively to the persons living there. Very often, people put up houses on the sides of unregistered public lanes and highways, which were perhaps the only means of communication at the locality. First of all, a few relations and friends came and settled down in a particular locality. Gradually, other friends and members of the class joined them. Thus, the streets became eventually occupied by a particular class. A good many public streets originated in the above manner. All the public roads and streets were Government *porambokes* and they were treated as such in the last Settlement. Of late, certain classes of people took a wrong view and raised strong objections to some of the streets being used by other classes of people, especially when the latter passed through the streets in procession accompanied by music. There was, however, no objection to people of whatever denomination passing through such streets ordinarily. Sometimes the remonstrances led to serious breaches of the peace. Oftentimes, the right claimed of passing through the streets in procession and the supposed right to resist such passage were carried into effect and serious consequences ensued. Even marriage and religious processions were not allowed to pass through some streets. It did not stand to reason why a particular class should not move through such streets in procession accompanied by music. It was not possible always to secure the aid of the constituted authorities to meet the difficulties complained above. Even where difficulties were anticipated and aid sought for beforehand, it was very seldom that real practical help was rendered to the people. The impression that other classes of people had no right to pass through some streets in procession accompanied by music had been fast growing in the minds of certain classes of persons, and, unless the misundertanding were removed there would be danger of public streets being blocked up and rendered inaccessible to all classes of people. All people should be allowed the free exercise of their natural and unquestionable rights as subjects of the State. They should not be molested or put to inconvenience in the pursuit of their legitimate functions. The Member earnestly prayed that the question might receive the early attention of the Government.

Dewan's reply.—Noted.

143. Dilapidated condition of the Araya temple at Alappad in the Karunagapalli taluk.

Mr. K. Velayudha Panikkan (Member, Nominated) said that the Government had originally sanctioned a sum of *fanams* 17¾ every month for meeting the *pooja* expenses of the Ganapathi temple at Alappad belonging to his community and that the above grant was not being paid from the year 1077 on account of certain disputed claims. Though the persons who were originally conducting the *poojas* were no more and though the Government were not disbursing the sanctioned grant from 1077, the *poojas*, etc., were being regularly performed up to the present day. The temple was also in a dilapidated condition. The Member, therefore, prayed that the sanctioned grant might be arranged to be paid regularly, and that the temple might be repaired and restored to its former condition or the required timber given to the people for effecting the repairs.

Dewan's reply.—The matter will be looked into.

144. Needs of the Eraniel taluk.

Mr. P. Krishna Pillai (Member, Eraniel taluk) said that the necessity for raising the standard of the L. G. S. school at Eraniel was long felt. The number of school-going children in the taluk was not small, when compared with the Agastiswaram taluk which had a College and two High Schools besides other Government schools. Several students had to discontinue their studies on account of the absence

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